

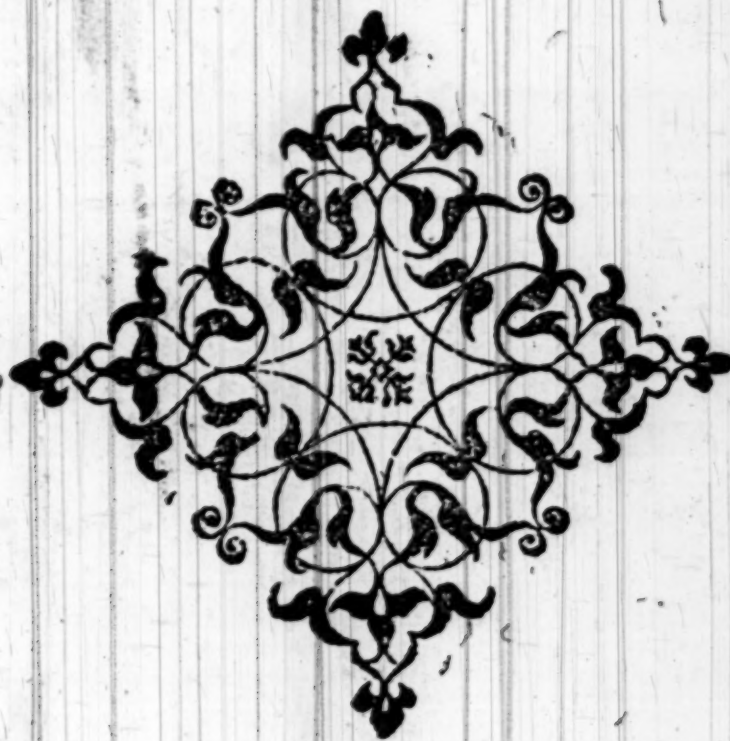
A LETTER

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fine copy scarce
written by a Catho-
licke Gentleman, to the Lady Iane
*Clement, the haulting Prin-
cesse of the League.*

From Saint Dennis.

Translated out of French in'o English.



L O N D O N

Printed by John Wolfe, and are to be sold at his shop
right over against the great South doore
of Pauls. 1590.

O pulcherrima parte ne credas
nimium Ceteri

be not follow in your train as I formerly was bound



A Letter written by a Catholike gentleman
to the Lady Iane Clement, the haulting Princesse
of the League. *From S. Dennis.*



Most curious Lady of the carnal vniou
few daies past, a certaine Letter is
by chaunce come vnto my handes,
which one of the Rebelles of Paris
hath presumed to write vnto the most
Christian King Henry the fourth, so
full of impudency and vnreuerence, as
the poysoned instructions (which hee
hath receiued from thee, and of such o-
ther rayling and seditious heades vpon a pulpet, traitours and
falle Prophets as he is himselfe) haue taught him. Vpon
which I woulde disdain to aunswere, as vpon a thing not
worthy a reply: but setting aside this barking curre, the on-
ly Organe and Instrument of all these wicked and unhappie
conceites, I thought it expedient to addresse my selfe directly
vnto thee, that art the onely shop and warehouse of al the mis-
chiefe committed in Fraunce. Out of the which doe not onely
proceede all the diffaming Libels and Pamphlets, which are
seene in swarmes to fly through all the Realme both against
God and his annoynted: but also in the which are forged all
secret conspiracies, trecheries, rebellions, murders, robberies,
proscriptions, extorsions, sacriledges, rauishments, and such
like brutall inhumanities, wherewith poore Fraunce hath been
scourged now these thre peares. And to addresse this my aun-
swere vnto thee, and not vnto another, it seemeth vnto mee,
that it is to appropriat the thing to his only subiect. This but-
cher of soules, his doctage and raving madnessse causeth mee to
belæue of two thinges the one, or els that hee is ayzed with
the winde of thy smocke, (as many other are) or sozcelled

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and bewitched with the popson of thy inchauntments, or to speake surest with both together. This which is not altogether amisse (for no meate in Paris more common, then thy selfe) as he lets vs to vnderstand, that in spite of the Kinges dragons good flesh is yet to be had in Paris, for him that will come to the price of it, which cannot be vnderstode of any other fleshe but of thine, seeing that the flesh of horses and asses (which are the ordinary meates) cannot be accounted among good flesh. Thou hast learned also a good while since, howe to price and sell it after the rate of Don Bernardin de Mendosa.

*A los Moros por dineros.
A los Christianos de gratia.*

Which may be Englished thus.

To the Moore, be thou a whoore,
For money and for gaine.
But to thine owne, be thou alone,
For loue, good Lady Jane.

Thy inchauntments, which are thy chiefeest and principall arts, are so rife and common in thy Countrey, that those who haue trauailed through it, report and affirme, that from place to place, from village to village there are found sundry gibbets and stakes, whereon these inchaunters haue bene executed and burned, and the husbandmen and countrey people affirme yet all in generall, that what iustice soeuer the Magistrate is able to doe, they are not able to cleanse the countrey of them, so deepe a roote hath this damnable vice taken in it. And therefore it is not to be maruailed, that being crept out of so filthy a nest: thou hast inchaunted so easely the common sort of the French men, too credulous already by nature, because thou hast gained so much credite by thine hypocriticall courtisie, and glosed speeches, that it is but easely for thee.

Che lor poteni far con tne parole.

Credet

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Credet che fosse oscuro & freddo il sole.

To make them to beleue full soone,
That the Summe is darke at high noone.

Wouldest thou haue yet any greater arguments of witchcraft, then to see the Frenchmen, (who aboue al nations of the world haue had alwayes the name to be faithfull and loyal vnto their Princes) to be induced by thee to rise against their late deceased King: to driue him most shamefully out of his imperial Citty: to slander him most impudently with diuers lies & iniuries: to compose railing libels against his Maiesty: to print them with priuiledge: to sell them publikely without punishment or reprehension: to deny him the entrance into hys Citties: tallages, tributes, and all other rights which God hath ordained to his annointed, to giue and bestow them afterward vpon a rebellious straunger and traiterous forreiner: Is it not meere witchcraft (hauing first burdoned him with heresie) to haue perswaded the like vnto the people: him I say that hath obtained two great victories against the Huguenots, basarding his owne life in the battaile, he that hath persecuted them with mortall hate as long as he liued: although thy trecherous sellonies forced him to cast himselfe into the Huguenots armes, at the least into the handes of his brother, King at this present, to chouse (as the Philosophers say) of two euils the least. Him I say that was the most religious King that euer boze Scepter in France. I will not seeme heere to defend his cause, in that they impute vnto him touching the gouernment of his estate: and also I would not be so presumptuous, as to blame and accuse his Maiesty with it, leauing the iudgement and disposition thereof vnto God, to whom onely belong the censures of Princes deedes and actions, whether they be good or bad, but onely concerning his religion. Whom I say and will stand vnto it as long as I liue, to haue bene the most seuerer maintainer of the statutes and ordinances of our mother the Church that euer Fraunce did see. Whereof the people that haue knowen him will beare with me yet faithfull

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record and witnesse. In the meane while thy tonges haue proclaymed him to be an Heretike, thy south-sayings haue perswaded the same vnto the people, and haue inticed a young Friar to murder him trecherously, vnder a fayned pretext of holinesse, in the meane while that the king entertayned him very friendly, and sayd vnto him: *Amice ad quid venisti*, Alas if he had bene an Hereticke, would he haue admitted a Friar to come into his Cabinet at an vnseemely howre, at such an howre I meane, that the Princes of the bloud woulde not presume to come in, at that howre which he had reserued onely to demaunde pardon for his faultes to God, and also to giue him thanks for the benefites which he had receiued, and daily did receiue by his diuine bountie. I woulde to God that some Angell had interposed himselfe betwene the fury of the well-minded Frenchmen, who were the first that saw this pitifull spectacle, and driuen with a iust anger, made a massacre of this infamous Parricide: till they had bene contented to haue taken him aliuie for to giue him punishment equall vnto his demerites.

What a history should wee then haue, when by torture & his arraignment, he should haue declared how his sweet hart Jane, had induced him to vndertake and commit this desperat murder. What a pleasure would it haue bene, to haue heard him with his owne mouth, rehearse all the arts, crafts, disguisings, allurements, drifts and stratagems, whereby thou first went about to bewitch his minde for to become enamored of thee, afterward by what lasciuious looks, gestes of countenance and body, inticing wordes and dishonest gropings, thou camst to afford him thy pretended chastity, with promise notwithstanding to execute this faire peece of worke: and finally to declare, the vile price and miserable rewarde, which he hath receiued to commit so execrable a mischiefe. How much then would hee haue detested the dearth of so small and momentary a pleasure, bought with the losse of body and soule: I firmly beleeue that he would haue cursed and execrated befoze his execution thy inchauntments and damnable southsayings. A friend of mine is now about the making of a booke concerning the meditations
vpon

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upon the sacred misteries of the holy union of James Clement with the Lady Iane his partner, which wilbe a rare and worthy peece of worke to be looked upon, as he affirmeth. And I promise thee that I wilbe very careful to set it forth to the view of all the world, for thy sake, to the end that the praise of so vertuous a Lady remaine not buried for ever in the graue of oblivion. But to procede in our commenced discours, I dare say that this was the chieftest of all thy enchantments. And the other which followeth is nothing inferiour to the first, which is this, hauing now perswaded vnto the people, that it was not onely lawfull, but expedient and a deepe meritorious, to murder a most christian king: to canonize the murtherer among the Saints and glorious martirs in heauen, to set his picture vpon thy altars, to present him lights and other offerings, and cause him to be inuoked to make intercession for them that beare the title and name of Christians. If such Paganismes and impieties do take place among vs, I will say freely that which Sophocles said in the Tragedy of furious and iraged Hercules.

*Scelere profecto licet,
Admittat illas genitor in coelum manus.*

Father, although polluted they be,
Admit these hands in heauen with thee.

Your Ladiship (most fauourable Lady Iane) shal not think it strange, if I (writing vnto a woman) haue overshotte my selfe in speaking of Latin, for the Friers and Monkes, with whome most part thou hast to doe, put so oftentimes their latin tongue into thy meuth, that it cannot be, but that it is as familiar vnto thee as thy naturall and countrey speech. But all that, where I haue spoken of, are but *Peccadilles*, trifling, or as one shoulde say veniall sins with thee, easely absolved and remitted by thy preachers, and as the Bishop of Lions sayth in the confession of his faith: The merite to be a Leaguer is far greater, then all the offences which one of the League is able to committe, are grieuous. Loe, a fine confession of

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faith, and truly worthy of such a prelate. If there be no other sacrifice to expiate the offence of his double incest, I despair altogether in the losse of his soule. But why do I say of his soule, the Leaguers firmly beleue that there is no soule, that shall receiue due punishment or reward in the life to come, which life also they beleue not, in so much that I, the more I goe about to search out the sommarie of their creede and beleefe, the farther I am and goe from it. I thinke well that they beleue there is a God, the diuels doe the like and tremble, but to beleue in God they doe it no more then the diuell. Their brains are occupied with other affaires, their intollerable ambition, their insatiable auarice and couetousnesse: their disordinate and vniuersaled appetite to command, to become great in a short time, to accomplish their wanton desires and cupidities, and such other monstrous things, doe holde them excused and deturne their mindes quite from it. Since the first beginning of the Primitiue Church, Christendome hath been alwayes infected, and disquieted with diuers errors, sectes, and heresies, but of al them the most pernicious to my iudgement, is this last of the League, as that which opposeth it selfe directly against God, his word, and against his will, to exterminate and rote out, the Kings, Princes, and the Nobility. And vnder the shadow and coulour of Religion, to reliefe and set the people at liberty, goeth about to turne topsyturvy the monarchy and secular pollicy, and ruinate both great and small. S. Paul, doth not he command thee and S. Peter also, to obey thy princes although they be wicked and Heretickes: Wherefore then dost thou reiect this commandement, and turning the sow to the straw (as the proverbe saith) bringest to thy defence the gloses & constructions of Orleans. God expressly commands thee to giue vnto Cesar that which belongeth vnto Cesar. Wherefore then deniest thou him the seruice, the obedience, the tributes and other rights which thou owest vnto him: Perhaps (Lady Jane) thou wilt obiect vnto mee, that our Lord addeth presently vnto his first saying: And to God which belongeth vnto God. This is to speak and reason as a Diuine, but I pray thee tell mee, who doth let thee or thine to doe it: In what place

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place hindreth our King the exercise of our Catholick, ancient, and Apostolicke religion, under them that are vnder his subiection and obedience, since his first coming to the Crowne: Where haue the Church men bene seene oppressed or persecuted: Where haue the Churches bene violated: or the diuine seruice impeached or hindered: At the taking of the Subburbs of Paris, what ill act hast thou seen committed against Ecclesiasticall men: Aske those priestes which daily yet say Masse for those that are departed: But what neede is it to specifie the places: as many Citties as his Maiestie hath subdued and brought vnto his obedience serue for looking glasses, and confirme my saying. Say the diuines and Churchmen themselves, who are entertained daily by the King, honored and respected by his Maiesty, farre more then by thine, the true followers of Iudas Iscariot, that build Churches to the Prophetes like vnto those that haue murdered them: will subscribe vnto my writings. If wee consider the demeanure of those that are of thy secte, wee shall finde that they haue robbed the Churches in the Subburbes of Tours, and villanously polluted them by whoredome till after the high altar. To haue burned the Churches standing, in the Subburbes of Chasteaudon, and the holy Sacrament (horrible to remember it) consumed by fire. To Rapinly neare Meaur, to haue put the fire in the Church, and at once burned aboue threescore infantess lying in their cradels. In Challot the great, to haue also robbed the Churches, spoiled and made them bare and naked of their ornamentes, chalices, crosses, reliques, and as Petrarcha sayth.

*Cittato in terra Christo in Sacramento
Per torghin Tabernacolo d'Argento.*

What shall I speake of Saint Dennis in Fraunce, where thine haue ruinated two churches, lying near h' rapart, robbed and carried away the treasure of the high Church, wherewith the auncient liberality of the French Kinges had enriched it. And it is here reported that they haue done the like of the re-

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liques that were in Paris, to turne the golde and silver thereof unto their vse. What shall I say of other infinit Churches in this Realme, where thy catchpoles haue had no conscience to cast the fire into, for their particular gain and interest onely, without any respect or reuerence of the holy Sacrament, which was kept in them. Wherein they haue shewen themselves more cruell and barbarous towards him, whose title they falsly vsurpe, couering themselves vnworthely with his name, then the Iewes that crucified him, for they did put him to death, as their enemy, but thine (abolishers of the Sacrament and as Judas with a kisse, I meane, in calling themselves his friendes) haue cast him into the fire. What excuses, what defence canst thou alledge against this truth, truly no other, but onely that thou believest not. Hee that would rehearse the extorcion and violences which thy partners haue done vnto those of the Church, he should neuer haue done, hee that hath occasion to goe through Fraunce, shall heare the cries thereof which doe mounte vp vnto Heauen. Whereby it is manifest, that thy holy Religion, is nothing els but a disordnat appetite to haue, and to gouerne, whether it bee with right or wrongfully. A faire and artificiall pretext and couering: truly all those who (being desirous of nouelties) were willing to trouble the estate, and to bring their purpose to passe, sought some probable excuse for it, could finde yet neuer any which tickled more the eares of the hearers then this, and especially the humors of the common sort. Beholde this good Religion of conspiring against Kinges, Princes, the Nobility, the Church, and against Justice, to peruert and ouerthrowe by it the auncient lawes and statutes of a Realme, to the end they might expell and banishe the heires of the house and bring in and subrogate strangers and mercinaries in their places, or els being not able to bring that purpose to passe, to chaunce at the last, the fairest, the most auncientest, and flourishing Monarchie of Christendome, in a democrasie or popular gouernement. Beholde this pleasant secte of vniety, composed of some forreine Princes, moued thereinto by ambition, if not commendable, yet somewhat probable, because, *si violandum*

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landum est ins, regnandi causa violandum est. If right is to bee violated, it is to bee violated for an Empire. Composed of certaine villaines, and vagaboundes, whereunto the severity of the lawes hath driven them, or desperation and feare of punishment holdeth them fast vnto it, people, where the hangman looketh for: composed of certaine seditious Pharisees, of certaine friars, bewitched and enamored with the flesh which thou sellest in Paris, and of all sortes of rakelles and maisterlesse rogues, the scumme and lyes of the worlde. Loe, I say a pleasant secte, to oppose themselves against all the Princes, great Lordes and Officers of the Crowne of Fraunce, and generally against all the Nobility, who are all united to the obedience and seruice of the most Christian king. And against those, whom I shoulde haue named in the first place, the Lordes Cardinales, Prelates, and Ecclesiasticall persons, who daily serue his Maiesty with their seruente and continuall praiers, which sacrifice of theirs, is so agreable and pleasant vnto God, that vppon the same day and howre they went in Procession in Tours, for the health, conuersion and prosperity of their King, his Maiesty wonne the battaile of Saint Andrew, to the confusion and ouerthrowe of all thy damnable secte. Where is then thy God, whom thou wilt oppose against our? What can all thy prophaneisms and southsayings auaille and profite thee, against the deuotions, bowes and prayers, of good and godly men? Our Gods (saist thou) are in controuersie, and without doubt they will neuer agree, for wee haue but one God, which is hee that deliuered thine to the fury of our swordes before Senlis, in the battaile which was fought in Auergne vppon the same day, that the King chastened thee so wellsauouredly before Saint Andrew. It is hee who hath made thee to turne thy backe in euery skirmishe and battaile which hath beene fought, and who hath made thee to lose, since the comming of this king to y^e Crown, all that, wherewith thou hast enriched thy selfe in Aniou, in Touraine, in Mayne, in Normandy, in the Iland of France, and to bee brieft, all where his Maiesty hath turned the head of his army. It is hee that makes thee to keepe a Lent in July,

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ly, and hee that shall yet make thee to do penance for thine old finnes, if shortly thou comest not to the acknowledgement of thine offences, in flying to the mercy of the King, who (as hee is the true image of God vpon earth) even so his mercy and clemency is far greater, then is the multitude of thy misdeeds and iniquities. Notwithstanding all this, thy braue preacher sayth, that the forces which are in Paris, as well of strangers as of those of the Citty, are sufficient inough vnder the conduct of the Duke of Nemours, to repressse and tire the royall army of our King, these thinges are as easie vnto him to say so, as they are hard and difficult, not onely to performe and execute, but to bee beleued of those that can doe better then crow in a chaire, and therefore the more because by so many experiences which wee haue seene of this people, we haue learned them to bee such, as Arioste describes them vnto vs.

*Queste non dirò: squadre non dirò phalange.
Ma turba & popolazzo voglio dire.
Prima che nasca degno di morire.*

Thou needest not to trouble thy selfe for to perswade vs, (being assisted by the holy spirite, so that wee cannot bee deceived by thy false illusions) that thou takest patiently all these incommodities praying God for it, from whence thou lookest for helpe ere it bee long, for wee holde it for an infallible principle and maxime, that

*L'Honneur que les vicioux,
Font aux Dieux
A leurs Miestés n'agree.*

The honour which the vitious wight,
offereth to God on hie:
Is nothing pleasant in his sight,
but odious to his Maiesty.

What: thou that hast thy handes yet stayned with the
bloud

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blond of the late King (of happy but of pittifull memory) whose bloude shall not cease to cry vengeance befoze the throne of God against thee, thy children, nephews, and posterity, till the day of iudgement: Thou that hast massacred, drowned, robbed, spoiled and banished, so many honest people of both sexes, and of all ages and callings: Thou that hast polluted and profaned the Temples of God with all manner of villany, even so far as to bring into them the Idols of James Clement the Parricide, and of others of the same degree, attributing unto them the honour due unto God onely: In offering nowe unto him lightes, votues, sacrifices, and the remnant of scraps of thy false Gods: thinkest thou that it wilbe a pleasant and sa- uory sacrifice unto his diuine Maesty: Thou art deceiued (good Lady Iane) if thou dost thinke it. Thou must first ex- piate this parricide, and see that the chiefest authoys, conspira- toys, and counsellors of this mischiefe, receiue the rewarde of their iust punishment which they haue deserued. The other who are lesse crimnell and guilty, hauing consented, fauoured and bene partakers of this faction (because it is expedient that all the people suffer) let them goe clothed in their wedding gar- mentes, barefooted, with ropes about their neckes, with tor- ches in their handes till Compigne, and take the body of the deceased King, so: to bring it vnto our Ladys Church in Pa- ris, and hauing giuen him the last seruice, which is alwaies accustomed to be giuen vnto all Kinges of Fraunce, it may af- terward be brought to Saint Dennis, the common sorte of the people following it, and calling nothing but for grace and mercy. And when they shall haue done this penance enioined vnto them, and shall haue renounced vnto all heresie, scate, League and vniou, which is contrary to God and the king, and shall haue embraced againe our mother the Church, by confessing of their sinnes, and by the communion of the bodye of our Lorde Iesus Christ, which shall bee administered vnto them by their true pastors and curates, and not by the priests of Beliall: then (I say) I will belecue, that God (hauing deturned his anger from thee, and opened the eyes of his mer- cy vppon thee) shall receiue thy prayers and humble orations,

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and not before. If the name of Frenchmen be so odious unto thee, that they had rather choose the vilest Spanish villain to be their King, then the best Huguenot that is in Fraunce, I am of advise, that they as the Jewes, or the Bohemians or rather as true Leaguers, goe as vagaboundes through the world to search out for new habitations and dwelling places in Canada, with Don Bernardin de Mendosse, and the Cardinall Damni, wearing scarfes halfe redde and halfe blacke in token of their cruelty and felony. And that thou carriest with thee the Idols of thy new Mahomet and Hala, as touching their ashes it were hard for thee to finde them. There they will shewe new miracles, and bestow vpon thy followers their ordinary blessing, fauouring thy enterprises hereafter, as they haue done all thine attempts before. If thou canst carry with thee thy priests, Friar Bernard, Rose, Panigarole, Gincestre, Boucher, and other false Prophets, with the great high priest now of late Bishop of Lions, it will bee a greate commodity for thee and for vs, and see that thou leauest not behinde thee the daughter of the President of Pucilly, so greatly beloued of her two fathers the ghostly and temporall. I hope that the iustice of God will shorten the longnes of their way. And by these meanes thou shalt bee exempted from the obedience of a French King, whose name is so odious vnto thee. Assuring thee moreover that Fraunce shall not cease to bee Fraunce, nor the King King for thy absence, and besides no good Catholicke shall bee very sorrowfull for thy departure, hauing rather (as a good Christian) to pray to God for thy conuersion to the Catholicke and Apostolicke Church in thine absence, then to see thee againe a newe Attilia, schourging the Church of God, and this Realme, which should be most happy and fortunate

Si littora tantum

Nunquam Lotarene tetigissent nostra carina.

If Lozraïne had not ankred his ships so near our coast.

F I N I S.

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Viques